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BUDDHIST LOANS TO CHRISTIANITY.
WITH SPECIAL REFERENCE TO RICHARD GARBE.

SECOND ARTICLE.

To my remarks in *The Monist* and *The Open Court* for January, 1912, I should like to add a few words to congratulate Professor Garbe upon the conclusion of his learned monograph. His final summary I heartily endorse, except that I would modify one statement. The following is the paragraph referred to (*Monist*, April, 1912, p. 187):

"As we have seen, Christian influences upon the development of Buddhism are limited to secondary products of a late day; just as inversely Buddhist influences upon Christianity may be pointed out only in non-essential particulars and from times in which the doctrine of the Christian faith was established as a firm system.[] All identities and similarities in the teachings of these two great world-religions have, so far as *essential* matters are concerned, originated independently of one another, and therefore are of far greater significance for the science of religion than if they rested upon a loan."

These are essentially my own conclusions, stated many times since February, 1900; but I would add, at the brackets, the words: [*except a few passages of minor import which found their way from organized and aggressive Buddhism into formative Christianity.*]

The passages especially in my mind are the Angelic Heralds and their Hymn in Luke ii; the Lord's Three Temptations in Luke and Matthew; two texts in John expressly quoted as Law and Scripture, but not found in the Old Testament or any other Jewish book (John vii. 38; xii. 34); and the phrase *æon-lasting* (or "eternal") *sin* at Mark iii. 29—a phrase so foreign to Christian ideas that the copyists altered it to "eternal damnation," as Dean Alford admitted. Moreover, as said in *Buddhist and Christian Gospels* (Ed. 4, vol. 1, p. 157), Luke was probably influenced by such stories as the Charge to the Sixty-one Missionaries (his "Seventy") and the Penitent Brigand. As shown in my Tokyo edition (p. 48: the only important passage not repeated in the Philadelphia one) each of these stories of Luke is demonstrably fiction, and he moreover can be proved to have altered the Marcan or Synoptic tradition to suit his own ideas (as in Mark xvi. 7 = Luke xxiv. 6). To my mind the case is precisely analogous to that of the moons of Uranus being perturbed by the presence of Neptune.

When in Philadelphia last fall, Franz Cumont told us that there is a set of technical phrases in ancient Greek books on astrology which have now been shown to be literal translations from the Babylonian. In precisely the same way, such Buddhist phrases as *æon-lasting sin* and others gained similar currency among the ancients, *who persistently sought out the distinctive teachings of the great nations, just as we do now.*

With these reservations, I wish, as a student of Buddhism, to give my most cordial adhesion to the conclusions of the learned Brahmin scholar, who has dealt with a knotty problem in a masterly manner and summarized the researches of many specialists.

PHILADELPHIA, PA.

ALBERT J. EDMUNDS.

A POSTSCRIPT TO INDO-ROMAN RELATIONS IN THE FIRST CENTURY.

In *The Monist* for December, 1911, Professor Garbe denied the existence of Buddhist loans to canonical Christianity, and gave as one of his reasons the following question and answer:

"Do the evidences of intercommunication at all permit the *assumption*¹ that as early as the first century after Christ, or earlier, Buddhist legends and ideas had found their way into Palestine? . . .

"They are not apt to raise this possibility to a serviceable degree of probability for as early a period as the first post-Christian century."

To this assertion I replied in the following number, avoiding reference to the canonical literature, which was simultaneously considered by my friend Mr. Albert J. Edmunds, but assembling various evidences of a large, important and rapidly increasing intercommunication between Rome and India during the first century of the Christian era, as indicating the possibility of the assumption which Professor Garbe had outlined.

In *The Monist* for July, 1912, in a postscript to his most instructive discussion, Professor Garbe acknowledges the probability of closer intercommunication than he has heretofore admitted, and accepts one of the canonical parallels offered by Mr. Edmunds; but he thinks that I "beg the question" by *assuming* the possibility of an interchange of ideas as well as goods.

To this objection I would reply that I was but addressing my-

¹ Italics mine.